

MINUTES OF THE PROCEEDINGS

OF THE

EIGHTEENTH REGULAR MEETING

OF THE

**EV. LUTH. JOINT SYNOD OF OHIO
AND OTHER STATES.**

HELD AT DAYTON, OHIO,

FROM THE 5. TO THE 12. OF OCTOBER, A. D. 1870.

COLUMBUS, OHIO:

SCHULZE & GASSMANN, PRINTERS.

1871.

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OFFICERS OF SYNOD.

<i>President</i>	PROF. M. LOY.
<i>Vice President</i>	PROF. W. F. LEHMANN.
<i>German Recording Secretary</i> .	PASTOR H. F. BELSER.
<i>English Recording Secretary</i>	PASTOR H. A. BECKER.
<i>Corresponding Secretary.</i> .	PROF. E. SCHMID.
<i>Treasurer</i>	MR. R. GUTHKE.

MINUTES OF THE PROCEEDINGS

of the eighteenth meeting of the Ev. Luth. Joint Synod of Ohio and other States, held at Dayton, Ohio, from the 5th to the 12th of October, A. D. 1870.

In accordance with a resolution passed two years ago at a regular meeting of the above named Synod, held at Birmingham, Pa., her members met in the church of the Ev. Luth. St. Paul's Congregation, at Dayton, Ohio, in the evening of Oct. 5, A. D. 1870, in which place the Synod was opened by public divine worship, the President, Rev. Prof. M. Loy preaching the Pastoral Sermon on the words of St. Paul to the Ephesians, chap. 4, 3. "Keep the unity of the spirit in the bond of peace." This was a word spoken "in season," for which there was a peculiar necessity under existing circumstances; nor was it spoken in vain; for by the grace of God it produced fruits glorious beyond expectation. Many members had come to this meeting of Synod with hearts filled with anxiety and fear. The question concerning the pastoral office *must* be decided at this meeting, and on account of the existing state of affairs there was some reason to fear lest not only a collision of spirits, but even a parting asunder might be the result. But behold, neither the one nor the other occurred. The discussion of the question concerning the Pastoral Office—full and thorough as it was, and manifesting a decided firmness on the part of all parties against a merely apparent agreement by the use of ambiguous terms—was nevertheless characterized by a spirit of love and peace surpassing all former occasions; and the result was such as to exceed even the hopes of the most sanguine. Unto God be rendered honor and thanksgiving; for truly, this is the Lord's doing!

On Thursday morning, Oct. 6, the first session of Synod was held, which session was opened by the Recording Secretary, Pastor G. Fr. H. Meiser, in accordance with the formula contained in the Ohio Synod's Liturgy, as the constitution of this Synod required. The first session was followed by ten others, seven of which, (from the second to the eighth) were devoted exclusively to the discussion of the question concerning the Pastoral Office. Each session was opened by the chaplain, Pastor W. C. H. Luebker (whom the Synod had called to this office), with singing, the reading of the Scriptures and prayer, and closed with singing and prayer, frequently with the use of the Lord's Prayer in concert.

The following Pastors and lay delegates were present:

I. THE NORTHERN DISTRICT.

Pastors.	Post Office Address.	Lay Delegates.
H. Lang.....	Fremont, O.....	
G. Cronenwett.....	Woodville, Sandusky Co., O.....	
C. Wernle.....	Upper Sandusky, O.....	
W. Schmogrow.....	Pontiac, Huron Co., O.....	
A. Michaelis.....	Liverpool, Medina Co., O.....	
H. F. Belser.....	N. Wash'gton, Crawford Co., O.....	G. Schwemmler
E. Kornbaum.....	Pemberville, Wood Co., O.....	H. Schröder
J. G. Lehrer.....	Sandusky City, O.....	W. Brehm.
A. Buerkle.....	Woodville, O.....	H. Sander.
J. Her.....	Lansing, Mich.....	
J. Dornbierer.....	Loudonville, Ashland Co., O.....	A. Esselborn.
J. N. Wolf.....	Jackson, Mich.....	
H. A. Schmidt.....	Galion, O.....	
C. R. O. Mueller.....	Arlington, Hancock Co., O.....	
J. C. Eirich.....	Homerville, Medina Co., O.....	J. Schellhard.
J. Graessle.....	Bucyrus, O.....	
W. F. Helle.....	Crestline, O.....	
W. K. Braunwarth.....	Attica, Seneca Co., O.....	
L. F. E. Krause.....	Dundee, Mich.....	
S. Hunziker.....	Clyde, O.....	
L. Krebs.....	Monroe, Mich.....	
C. Buechler.....	Bellevue, Huron Co., O.....	
R. Graetz.....	Fremont, O.....	C. Agster.
J. Doerfler.....	Bridgewater, Mich.....	K. Mueller.
C. Adam.....	Fort Wayne, Ind.....	C. Leppert.

II. THE EASTERN DISTRICT.

Pastors.	Post Office Address.	Lay Delegates.
G. F. H. Meiser.....	Youngstown, Mahoning Co. O.....	
J. C. Schulze	Canton, O.....	
F. A. Herzberger ..	Buchanan, Alleghany Co., Pa.....	J. Preissel.
W. C. H. Luebker.	Butler, Butler Co., Pa.....	N. Dambach.
J. G. Butz.....	Zelienople, Butler Co., Pa.....	
J. Bauch	Punxsutawney, Jefferson Co., Pa.....	
C. Clessler.....	West Greenville, Pa.....	
A. W. Werder.....	Wheeling, West Va.....	
E. Knauth.....	Buchanan, Pa.....	
W. F. Deiss	Meadville, Pa.....	
J. Hoerr	Tyrone, Pa.....	

III. THE WESTERN DISTRICT.

F. W. Althoff.....	Pomeroy, O.....	
C. H. Althoff.....	Greenville, Darke Co., O.....	J. G. Deubner.
G. Bachmann	Cincinnati, O.....	F. Mæwes.
E. A. Boehme	Union City, Ind.....	C. Schneidermann.
G. E. Buchholz....	Middletown, Butler Co., O.....	C. Denner.
J. Bundenthal	Sidney, Shelby Co., O.....	G. Kraft.
G. Doepken.....	New Bedford, Coshocton Co., O.....	
F. Groth	Dayton, O.....	M. Maeszen.
G. Heinz	Skeels Cross Roads, Mercer Co., O.....	C. Hœffner.
H. Henkel	Springfield, O.....	G. Salziger.
R. Herbst.....	Hamilton, O.....	
K. Koeberlin.....	Greenville, Darke Co., O.....	C. Gerstner.
H. M. Kreuter	Salamonia, Jay Co., Ind.....	
J. Lautenschlager..	Ironton, Lawrence Co., O.....	
W. F. Lehmann	Columbus, O.....	Fr. Volz.
W. C. Lembke.....	Marysville, Union Co., O.....	
L. H. Lorenz.....	Springfield, O.....	
G. Mochel.....	Lithopolis, Fairfield Co., O.....	
C. G. Reichert.....	Grove City, Franklin Co., O.....	
J. G. Schaeffer.....	Covington, Miami Co., O.....	
E. Schmid.....	Columbus, O.....	J. Helsel.
G. Schmogrow.....	Trenton, Butler Co., O.....	
J. A. Schulze	Columbus, O.....	
C. H. L. Schuette...	Delaware, O.....	
C. F. Seitz.....	St. Marys, Auglaize Co., O.....	

Pastors.	Post Office Address.	Lay Delegates.
J. A. Spangenberg	Reading, Hamilton Co., O.....	
C. Spielmann	Lancaster, O.....	
J. J. Sutter	Sugar Grove, Fairfield Co., O.....	
G. Sutter	Montra, Shelby Co., O.....	
J. G. Theiss	Madisonville, Hamilton Co., O.....	
F. Wendt	Wapakoneta, O.....	Phil. Elsass.
K. W. Kraemer	Versailles, Darke Co., O.....	A. Stiefel.
G. H. Trebel	Mansfield, O.....	

IV. THE SOUTHERN DISTRICT.

H. Borchers	Seymour, Ind.....	
J. F. Isensee	Weisburg, Dearborn Co., Ind.....	
H. Koenig	Evansville, Ind.....	
G. Loewenstein	Richmond, Ind.....	Diet. Maier.
P. A. Peter	Olean, Ripley Co., Ind.....	
J. D. Warns	Holland, Dubois Co., Ind.....	
Fr. zur Muehlen	Bear Branch, Ohio Co., Ind.....	

V. THE ENGLISH DISTRICT.

J. Beck	Columbus, O.....	
H. A. Becker	Thornville, Perry Co., O.....	E. Foster.
J. S. Fink	Harrison City, Pa.....	
M. H. Hockman	Carrollton, O.....	M. Sawvel.
J. O. Hoffmann	St. Paris, O.....	
J. Humberger	Prospect, Marion Co., O.....	H. Coleman.
J. Th. Isensee	Somerset, Perry Co., O.....	
M. Loy	Columbus, O.....	
B. F. Schillinger	Hartford City, Ind.....	J. Wenz.
A. Poorman	Youngstown, Pa.....	
W. J. Schroyer	West Sonora, Preble Co., O.....	Dan. Imler.
A. H. Schulze	Waynesburg, O.....	H. Stahl.
E. Cronenwett	Wooster, O.....	D. Sommers.
G. Baughman	Lewisburg, O.....	Christ. Voëge.
D. M. Martens	New Berlin, Stark Co., O.....	J. Harter.

The Pastors K. Mees and H. Horst, of the Missouri Synod and Mr. S. Ebert of Hamilton were also present, and were received as advisory members.

The following Pastors were absent. Those marked * were excused.

I. OF THE NORTHERN DISTRICT.

Pastors	Post Office Address.
A. Knapc	Ridgeville Corners, O.....
*A. Hordorf.....	Sandusky City, O.....
G. Reif.....	Marion, O.....
*M. Buerkle.....	Findlay, Hancock Co., O.....
C. F. Cronenwett ..	Woodville, O.....
K. Schmidt	Ashland, O.....
*J. Buechsenstein..	Greessville, Knox Co., O.....
*C. Volz	Saginaw, Mich.....
*G. Tuerk.....	Waterloo, Jackson Co., Mich.....
*J. Schladermundt..	Buffalo, N. Y.....
Chr. Rath.....	Hartford, Ottawa Co., O.....

II. OF THE EASTERN DISTRICT.

Fr. Schiedt	Allegheny City, Pa.....
C. F. W. Brecht....	Perrysville, Allegheny Co., Pa.....
H. Th. E. Hengist..	Sharon, Mercer Co., Pa.....
L. Vogelsang.....	Brady's Bend, Armstrong Co., Pa.....
A. Pohl.....	Millerstown, Butler Co., Pa.....
C. A. J. Cramer	Petersburg, Mahoning Co., O.....
*G. Stroehlein	Allegheny City, Pa.....
S. Baechler	Columbiana, O.....
J. Wilhelm	Break Neck, Butler Co., Pa.....
F. C. Becker	Lordstown, Trumbull Co., O.....
K. Walz.....	Sharpsburg, Pa.....
P. Engers	Jefferson Furnace, Clarion Co., Pa.....
F. E. Fickeisen....	Greenford P.O., Mahoning Co., O.....
Fr. Wilhelm.....	Saxonburg, Butler Co., Pa.....
J. J. Fast.....	Canton, O.....
J. Hoelsche.....	Waterloo, Ontario.....

III. OF THE WESTERN DISTRICT.

F. W. Breitfeld	Centre, Montgomery Co., O.....
H. G. Holm.....	Buena Vista, Tuscarawas Co., O.....
*P. H. Mueller	Logan, Hocking Co., O.....
*L. Serr	Celina, Mercer Co., O.....
G. Spaengler	Sidney, Shelby Co., O.....

IV. OF THE SOUTHERN DISTRICT.

Pastors	Post Office Address.
W. Bauermeister.....	Polk Patch, Warrick Co., Ind.....
C. Busse.....	Herman Station, Dearborn Co. Ind.....
F. A. Graetz	Holland, Dubois Co., Ind.....
J. F. Lautenschlager.....	Housertown, Owen Co., Ind.....
*C. Mayer	Kellersville, Dubois Co., Ind.....
J. J. Meissner	Francesville, Pulaski Co., Ind
A. Schaechter.....	Dudleytown, Jackson Co., Ind.....

V. OF THE ENGLISH DISTRICT.

A. Birch.....	Wabash, Ind.....
M. B. Lenker.....	Circleville, O.....
J. G. Long.....	Attica, N. Y.....
E. L. S. Tressel.....	St. Pauls, O
Geo. Weber.....	Swan, Noble Co., Ind.....
G. Young	East Rush Creek, O.....

After the organization of Synod the President, Rev. Prof. M. Loy, read the following

REPORT.

Grace be unto you, and peace from God our Father, and our Lord Jesus Christ! Amen.

Dear Brethren in Christ:

The goodness of God has granted us many a happy day in our synodical conventions, and now, as we are permitted to assemble ourselves again, our hearts praise the Lord, from whom all good gifts come. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" I trust in the grace of our blessed Saviour, that at the present meeting also, when we have for a little season laid aside the burdens which each one is called to bear in the station which God has assigned him, for the purpose of consulting upon those things in which we all feel so deep an interest, such joy will be granted us. God can do for us exceeding abundantly above all that we ask or think.

We meet, indeed, in a time of commotion, from which the Church is not exempted; and some no doubt have come hither with heavy hearts. Matters do not stand now as they expected two years ago. Bright hopes were entertained that have not been

realized. Hearts are troubled by fears that painful events are about to occur, so that they cannot enter upon our synodical work with good cheer. But for believing Christians there is no ground for discouragement. God reigns, and He directs all things wisely. If not everything took place according to our wishes, God still makes all things work together for good to them that love Him. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." Ps. 42, 11. In all troubles through which our dear Ohio Synod has passed during the many years of her existence, and in all the bitter experiences which have fallen to her lot, the mercy of God never ceased to crown her with His blessing. "The Lord of hosts is with us, the God of Jacob is our refuge." Ps. 46, 11. It is nothing but the weakness of our flesh which causes us grief when God is pleased to lead us in other paths than those which we had selected. Let us but strive to submit to His holy will in all things and so discharge the duties of our office faithfully: His blessing will not be withheld. God's ways always lead with certainty to the goal.

As brethren who cling closely to the word of God which is the light unto our path, and who endeavor to keep the unity of the Spirit in the bond of peace, avoiding in sincere charity all carnal distrust of each other and all bitterness, let us proceed, in the name of the Lord, to the work which is before us.

In discussing the question of the ministerial office, with which we have been so long engaged and respecting which we attained unanimity in some principal points at our former convention, I would especially beseech you to guard against the wiles of the devil, who would stir up bitter feelings, and to seek the glory of God alone by the revelation of the truth. It is no doubt the wish of all that a final decision might be reached at the present session, and who does not earnestly pray that God would grant us perfect unity in this important doctrine? That we dare not sacrifice a truth which has been recognized as divine, for the purpose of preserving peace among ourselves and of maintaining an external semblance of unity, is among us a matter of course. But we must not on this account regard peace and harmony of so little importance as to be willing to sacrifice it with-

out necessity in conscience. God grant that we may be perfectly joined together in the same mind!

In accordance with the resolution passed two years ago, our German Hymn Book has appeared in print, and has already been introduced into a number of congregations. As the size of the book is too large to suit the wishes of many members, the wish has been pretty generally expressed that an edition be issued in smaller form. Resolutions looking to this will be laid before Synod. I would in this connection again remind the brethren that the general introduction of this book into the congregations of our Synod would prove a source of considerable income, and would thus be a means of promoting our work, to say nothing of the advantage which would thereby accrue to the congregations. As the book confessedly satisfies all reasonable demands, the law of love requires us not to delay its introduction longer than Christian prudence dictates.

The movement which has become perceptible in all directions, aiming at a union of all parts of our beloved Lutheran Church in this country, has not yet accomplished its purpose. That our hopes in regard to the General Council were vain, we are constrained by the revelations of time to admit, painful as it is, though I was unwilling to admit this two years ago. It is now plain that under present circumstances an earnest application of the confessions in practice is not to be expected in that quarter. Our Synod did what lay in her power to promote the good work of union through that body; and we have no reason to regret this, as it is our duty to leave nothing undone which can be done in accordance with the word of God, to bring about a co-operation among separated Lutherans. The Council must bear the blame that now, instead of earnestly and zealously co-operating, we are under the necessity of carrying on a controversy with it.

But it is a source of still greater regret that in another direction, where two years ago the prospects seemed so fair, the end has not yet been attained. It was then already clear that we could not unite with the Council; but it seemed equally clear that fraternal co-operation with the Synod of Missouri, &c., was practicable. Articles of agreement had been adopted by representatives of both Synods, and these were approved almost unani-

mously by this body in Birmingham, as they had previously been by the several Districts of the Missouri Synod. The fault therefore did not lie in this. The cause by which the progress of the work was impeded must be sought elsewhere. A resolution was passed by this Synod declaring that by the adoption of the first article, in which a mutual recognition of the two Synods as orthodox was expressed, the further discussion of the doctrine of the ministry should not be precluded, as we had not yet reached a satisfactory conclusion in that particular. This resolution was entered upon the Minutes with the introductory remark that our Synod had adopted it as an explanation of the first point, "inasmuch as in various quarters the fear had been expressed that by adopting article 1. the doctrine which the Missouri Synod advocates respecting the ministry would also be sanctioned. The latter Synod, at the last meeting in Fort Wayne, felt constrained to interpret this, in the whole connection, as meaning that the first article had been adopted only conditionally, and that we therefore refused to recognize that body as orthodox on account of its doctrine on the Ministry. Although we must admit that the reason for adopting our declaration respecting article 1. is so worded as to render it capable of being misunderstood, I still think that the expressed intention of merely guarding against prematurely foreclosing the debate on the doctrine referred to, renders the whole clear enough to preclude the necessity of giving it that unfavorable interpretation. Unfortunately, however, it was forgotten to send a delegate to the general convention of the Synod of Missouri, and we had thus no opportunity of giving an official explanation of our misapprehended action, whilst our oversight probably also excited doubts in some minds as to whether we were much concerned about effecting an agreement. There were, indeed, some members of this body present when this matter was under discussion at Fort Wayne, and every opportunity was given them to elucidate it; but all the explanations which they gave could be regarded only as private, and the Synod felt constrained to recur to the printed words and to give them the interpretation mentioned above. Thus the subject was permitted to lie until the present time.

As the work of union among Ev. Lutherans, for the reasons which were stated in my report of 1867, seems to me one which

is pleasing to God and which we should promote as much as lies in our power, I cannot refrain from respectfully submitting the following propositions, for the purpose of bringing the subject again before us.

In the first place, I would suggest that the impediments in the way of carrying out the articles of agreement already adopted, be removed at this convention. This could, in my opinion, easily be done by striking out the words which have been misunderstood, so that the articles shall appear in our records as adopted by Synod just as they were by the representatives of both Synods, and as our own Synod had, if I remember rightly, actually adopted them at Birmingham. That the further discussion of the doctrine of the Ministry would not thus be cut off, scarcely needs be mentioned; and I trust, moreover, that we shall be able to make such progress in the discussion at this convention, that such a declaration as the one in question will no longer be needed. As a matter of course, delegates should then be sent to the next meeting of the Missouri Synod.

In the second place, I would recommend that steps be taken towards effecting a proper understanding between the Synods of Missouri, of Wisconsin, of Illinois and our own Synod, which all occupy substantially the same position, and arranging a plan of co-operation in the work of the Lord. Probably this could be done by appointing a committee for this purpose and requesting the Synods named to appoint similar committees to confer with ours, and then reporting the results of their deliberations to the respective Synods for action. In the work of education especially such co-operation is greatly to be wished. This would, in my judgment, be an incalculable blessing not only to our Synod, but to our whole Church in this country. If we would thus unite our powers in sustaining one German and one English College, and one German and one English Theological Seminary, all our wants in this particular could be much better met, at a much smaller cost, than is possible under our present arrangements, blest as our various institutions have hitherto been. It would at least be worth while to make an earnest effort in this direction, especially as the other Synods named are convinced of the importance of making due provision for the education of ministers to preach the pure Gospel in the English language.

I am not all of the opinion that our Synod is too weak in pecuniary resources to maintain a College and Seminary of our own. It is not this consideration that induces me to make the suggestion. It would be base ingratitude to God, who has so bountifully supplied us with temporal means, to plead such poverty. My conviction is that our congregations are strong and rich enough to support such institutions, without needing any endowment. But in the best case we could not do as much alone as we could in union with others, and especially not as much for the education of ministers to officiate in both the languages mentioned. It is this consideration mainly that prompts me to recommend such co-operation.

But I would not conceal the fact that the best case by no means exists among us. In respect to our institutions there is much that might be otherwise, and which should be otherwise in order properly to cultivate the important field which has been assigned to us. The experience of years has proved that, in spite of all our appeals and entreaties, we have not yet been able to supply our institutions with the teaching force and other requisites demanded by the circumstances. It seems to me that, next to the known divergences among us in regard to certain mooted points, our principal difficulty lies in our use of two languages. Double work is required, while in furnishing the means for its accomplishment but the half is generally had in view. Let us candidly look the matter in the face as it is. Complaints have been made, until the authorities have become pretty much hardened against them, that not sufficient attention is paid to the education of German ministers; and many have become weary or careless in the work, because they supposed that special provision is made for the wants of the English portion of the Church while those of the German are neglected. Complaints have been made, on the other hand, that the German has so much the advantage among us as to preclude all well-founded hopes of obtaining pastors from our institutions in the future for our English congregations; and many have permitted their zeal to grow cold on this account. In addition to this there is a third class, who, although they have seen that no arrangement could hitherto be made that would be more satisfactory to all, perceived in sorrow that under the circumstances the work went on but slowly and languidly;

and these, discouraged by the sad fact, also failed to labor with all their strength. Thus the teachers were compelled to bear their burden with the oppressive feeling that only the smallest portion of the Synod, whose servants they are, care anything about their labor, and that perhaps many would be glad if the Synod were relieved from the trouble of supporting them. This evil could, I think, be removed by adopting the plan suggested. That something must be done to improve our situation, is no doubt obvious to all. As regards the condition of our institutions in general, I would refer you to the report of the Board of Directors.

In the English District of our Synod, which has been causing us so much sorrow in the past years, a salutary change has been effected. As it was manifest that a majority of the members of that District, as it was constituted at our last convention, was actuated by a spirit different from ours, the members who were of the same mind with us and who were therefore desirous of remaining faithful to our Synod, dissolved their connection with the others, for the purpose of maintaining their connection with us as the English District of this Synod. This was done in accordance with the resolution passed two years ago in Birmingham, as it became apparent at the convention of the English District held at Lima in August, 1869, that those others were determined to continue in their erring ways, and would not listen to any further explanations or admonitions of our Synod. Of course, agreeably to the resolution mentioned, only those members who remained faithful could be regarded as members of this body, and the officers, for the purpose of removing misunderstandings and correcting misrepresentations, therefore, on the 15th of December last, published the following declaration :

Whereas the Ev. Lutheran Joint Synod of Ohio and adjacent States, at the meeting in Birmingham, in the fall of 1868, declared that the English District of said Synod had claimed an independence which the Constitution does not warrant and which she cannot recognize, and that said District, by its separate arbitrary union with the General Council in opposition to her testimony, had practically seceded from her, as a union with her and with the Council at the same is, under the circumstances, impossible; and whereas the Joint Synod of Ohio, at the same time, exempted from her censure those brethren in the English District who had no share in the offense and who did not wish to separate from

her, and expressed her willingness to acknowledge them as her English District as soon as they should free themselves from their connection with those who are in antagonism to her, giving them the advice to separate from those who persisted in their wayward course; and whereas a portion of the English District has persisted in the arbitrary and hostile course complained of, on which account those who are in harmony with the Joint Synod did, in August last, carry out her advice; notice is hereby given that Pastors *Albrecht, Bartholomew, Bowman, Busby, Bruegel, Corbet, J. Cramer, A. Henkel, Herring, Hursh, Mechling, Rothacker, Stirewalt, Umbaugh, Wagenhals, J. Weber and Worley*, are no longer members of the Joint Synod of Ohio, being in connection with the General Council, and that the English District of said Joint Synod of Ohio is composed of Pastors *Baughman, Beck, Becker, Birch, E. Cronenwett, Fink, Hoffman, Hockman, Humberger, Isensee, Loy, Poorman, Schroyer, E. Smith, Schmogrow, Tressel, G. Weber and Yung*. This notice we are constrained to give to the congregations on account of various schismatic efforts made by one of the seceders to introduce disturbance into some of our churches by representing that their Pastors do not belong to the old Synod.

M. LOY, *Pres. of Joint Synod.*

WM. F. LEHMANN, *Vice Pres.*

G. F. H. MEISER, *Rec. Sec.*

E. SCHMID, *Cor. Sec.*

R. GUTHKE, *Treas.*

We are thus finally delivered from an evil which we have had to bear as a cross for years, and now have the gratification of welcoming an English District as part of this body which has the same object in view with the other Districts, and which designs to pursue it in harmony with them.

I take the liberty of calling the attention of Synod again to the necessity of a better organized co-operation in the work of Missions. Our District system has, as I think, operated injuriously in this respect as in many others. As, however, a proposition is already before us to abolish the District system, or to change it, I would simply make the suggestion that the whole work of missions could probably be carried on much more successfully, if it were given into the hands of a committee of Joint Synod.

God grant that this convention of our Synod may also be blest to the glory of His name and the welfare of His Church. Amen.

Columbus, Oct. 4, 1870.

M. LOY.

After the Synod had listened attentively to the President's interesting report, the following officers were elected by ballot:

<i>President</i>	. . .	PROF. M. LOY.
<i>Vice President</i>	. . .	PROF. W. F. LEHMANN.
<i>Recording Secretary</i>	. . .	PASTOR H. F. BELSER.
<i>Corresponding Secretary</i>	. . .	PROF. E. SCHMID.
<i>Treasurer</i>	. . .	MR. R. GUTHKE.

Afterwards, in the second session, Pastor H. A. Becker was elected English Recording Secretary.

1. The Discussion of the Doctrine concerning the Church and the Ministry.

The first regular business to be transacted by this Synod was, to continue the discussion of the doctrine concerning the Pastoral Office, a subject that had largely occupied the attention of the Synod for some years past. The discussion was opened by the reading of certain theses upon the subject, by a committee appointed for this purpose two years ago.

Pastor Reichert was appointed to record the main features of the discussion.

The following is the substance of what was said upon the subject:

During the second session of Synod it was resolved to resume the discussion of theses on the subject: *The Church and her Office*. The first part of the theses, relating to the Church, as well as the first three, relating to the Office of the Ministry, were discussed at previous meetings of Synod. The Committee read the following, on the Office of the Ministry:

THESES 4.—Although the Church, i. e. all Christians, originally and immediately, has the keys (or the right to absolve) and the spiritual priesthood, it does not follow that each Christian also has the Pastoral Office.

THESES 5.—The Pastoral Office is not a human arrangement, but a divine institution, and yet the external appointment of the same is a fruit of the spiritual priesthood.

THESES 6.—The call to the Pastoral Office does not occur immediately, as formerly in the case of Prophets and Apostles, but mediately, through men, i. e. through the Christian congregation.

THESIS 7.—Ordination is not a divine command, and yet it is the practice of the Church since the time of the Apostles; there is no absolute necessity for it, and yet it is necessary from a churchly point of view; it is not a bestowal of talents for the office, and yet it is a salutary confirmation of the call that has proceeded from the Church, and in the regularly organized condition of the Church is only to be administered by those who are already in the ministerial office.

FIRST DISCUSSION.

The fourth thesis was taken up for discussion. The following substitute for this thesis was offered:

The spiritual priesthood, i. e. the universal and gracious gifts of the Gospel, including the keys, are not given to individuals, but to the entire Church, by the word of God, and are to be used by the Church in accordance with her calling, though officially and publicly by those only, who are authorized thereto by a regular call.

SECOND DISCUSSION.

Objections were made to the substitute for the fourth thesis, on the ground that it did not express clearly what was intended, and that the attempt to agree upon a form of words should not be made, while we differ as to the things intended to be expressed. The question is: What has a Christian? and what has he not? With the design of avoiding all misunderstanding, a substitute was offered, as follows:

Although the Church, i. e. all Christians, have received the office of the keys originally and immediately through Christ, and are possessors of the spiritual priesthood, it does not follow, that each Christian has the pastoral office also.

This substitute was declared out of order, on the ground that it is substantially the same as the original thesis. But as the Synod desired to discuss the second, the first substitute was withdrawn, and the second was declared open for discussion. It was remarked that the substance of this substitute had been set forth in the theses 1, 2 and 3, with sufficient clearness, and that the fourth thesis is, therefore, unnecessary.

In reply to this it was remarked that the fourth thesis was intended to set forth especially, that all Christians have the office

of the keys originally and immediately *through Christ*, and that, therefore, this thesis is quite different in substance from the theses 1, 2 and 3.

This led to a discussion of the meaning of *originally and immediately*. It was maintained that by the word *originally* it is intended to say, that Christians have the office of the keys and the spiritual priesthood first and above all others, and that by *immediately* it is said, that they have the same outside of and without the mediation of men, and that, therefore, the words *originally and immediately* must not be left out. The fourth thesis was regarded as incomplete, inasmuch as it does not indicate with sufficient clearness the fountain from which the keys and the spiritual priesthood proceed, and it was thought that, therefore, the words, *through Christ*, should be added. The words *originally and immediately* should be understood historically. They are used in our confessions to form an antithesis against the Romish doctrine, that a certain class of persons possesses the keys and the priesthood over and above all others, and these words, therefore, do not deny that the means of grace are necessary in order to impart the gifts of divine grace.

The question arose, how men could receive *any* gift of grace without means? In reply it was remarked, that we are not speaking of the world, but of Christians, and that these, and not all the world, have the office of the keys and the spiritual priesthood, without the mediation of men. Against this it was observed that the words *originally and immediately* might be understood as meaning, that Christ bestows grace and the gifts of grace without means, which we do not believe in any instance, and that it must not be forgotten that the Church has the keys and the priesthood by means of the word of God and the sacraments. To this the objection was expressed, that then it might be so understood, that, after all, the Christian can have the keys and the priesthood only by the mediation of men who preach the word and administer the sacraments. In reply it was observed that ordinarily these gifts *are* so received, and that, therefore we must carefully avoid a form of words that ignores the mediation of men entirely. It was remarked at this juncture, that the words *originally and immediately* cause much disputing, though they occur in our confessions. We are not here to speak of the

way in which we become Christians; this can be through the means of grace only. But we are here to speak of the way in which an office is conferred. The keys is an office, a right, a power; and this right, power, or office to use the means of grace is conferred upon all Christians originally and immediately. They have this gift by inherance, not by mediation. *All* Christians have the *keys*, and the right to use the keys. Christ confers the office. It does not go out from us; but it comes to us.

THIRD DISCUSSION.

It was remarked that the substitute contained a contradiction. If all Christians have the priesthood, they must have the pastoral office also, and instead of saying: each Christian *has not* the pastoral office, we should say: each Christian *is not clothed with* the pastoral office. The substitute was at last amended by inserting instead of: "it does not follow that each Christian has the pastoral office also," the words: it does not follow that each Christian is a pastor. The thesis was then adopted in the form in which it appears on page 16 of these minutes.

In regard to the fifth thesis the objection was urged, that the spiritual priesthood is a fruit of the work of the Holy Ministry. The former proceeds from the latter, and not the latter from the former. To this the reply was made, that the possession of the spiritual priesthood by all Christians, which has been admitted already by the adoption of the fourth thesis, confers upon them and involves the right to appoint one to exercise publicly the functions of that office with which all are gifted. The first part of the fifth thesis, which reads: "The pastoral office is not a human arrangement, but a divine institution," was adopted. In regard to the remaining part of the thesis, objection was made to the word *fruit*. It might be misunderstood. An amendment was made by inserting the word *work*, instead of *fruit*. It was remarked in objection to this, that the office of the ministry derives its authority from God, not from men. The reply was that there must be a way in which the office comes to us, and that this occurs through the Church. A minister could not accomplish much if he were forced upon the congregation against its will. The congregation must call its minister. The entire thesis was adopted as it appears on another page.

In regard to the sixth thesis some explanatory remarks were made at considerable length. The thesis was amended by the insertion of the words: from God, so as to read: "The call to the pastoral office comes from God, not mediately," etc. Objection was made to the word *congregation*. *Church* would be better. It is the Church that has the right to call—a right which may be exercised by individual congregations. To this the reply was made, that a minister is not so much a servant of the entire Church, as of the individual congregation that calls him, and that, therefore, the word *congregation* ought to remain.

FOURTH DISCUSSION.

A motion was made to amend the sixth thesis by erasing the word *formerly*. The objection to this word was, that the Prophets and Apostles were not pastors. But it was thought, on the other hand, that they did exercise the functions of pastors in the congregations founded and organized by them, and that they were called, though not directly by a regular election, yet indirectly by the silent consent of the congregation. But those who objected to the word *formerly* did not deem these reasons adequate to justify its retention, and it was consequently erased. A motion was made to substitute the word *church* for *congregation*. This called forth remarks to the effect, that it is the individual right of the congregation to call her own pastor. It is true, indeed, that in some instances, especially in Europe, the power to appoint pastors is vested in a consistory. But this is not a usurpation of the rights of the congregation, as our Church does not teach that the consistory has this power alone and in itself, but is vested with this power only by the consent of the congregation. In reply it was urged that the word *church* is used in similar cases in our confessions. But against this it was observed, that the word *church* might lead to the misunderstanding that we design to impair the right of the congregation to elect its own pastor. The congregation has the right to call without any advice from any one. This provoked the question: Who has the right to inquire into the validity of the call? The reply was made, that we must not be guided by instances of congregations existing in a state of irregularity or imperfect organization. These are the exceptions, not the rule. Against this it was observed, that by the word

church we do not intend to imply that the pastor of one congregation has the right to go into another charge to use his influence in the calling of a pastor. A motion was now made to retain the word *congregation*, and by way of explanation to add the words: but by this the co-operation of the ministry shall not be excluded. Against this it was remarked, that in the thesis we desire only to set forth what is absolutely necessary to constitute a regular call, and not what may become a matter of advantage or propriety under certain peculiar circumstances. The call that comes through the congregation is absolutely necessary, while the advice or influence of pastors is not, but may also be given or exercised in certain instances, on the ground that our Christian charity should extend also to vacant congregations. At this point the remark was made, that the discussion was turning upon two things; the one being essential, the other an adiaphoron. The right to call belongs essentially to the congregation; the right to ask advice in regard to a contemplated call may be exercised, but is not essential. Against this it was asserted, however, that the right to give advice and to render assistance should be regarded as essential, and that it was the practice of the Apostles to send persons and appoint them to officiate in the pastoral office. It was shown from the history of the Church, that ancient congregations were not in the habit of acting without the advice of prominent men, of pastors. In addition to this the question was asked: Whether a Synod has not the right to call and ordain a man and send him to the heathen to preach the Gospel? whether this Synod, e. g. is not the church? In reply to this the expression was repeated, that the individual congregation alone has the right to elect and call its own minister. Our confessions regard the power and right to call pastors as proceeding from the office of the keys. When the right to examine and ordain is concerned, the co-operation of persons already in the pastoral office is not forbidden, but rather required. It was remarked farther, that in the thesis nothing need be said concerning co-operation, as we understand by the word *congregation* all those who belong to a Christian congregation, from which pastors and teachers are not excluded. In reply to this it was stated, that the word *congregation* does not express this idea as clearly as the word *church*. It was observed further, that if we acknowledge the right to call as

being vested exclusively in the congregation, we go further than the Christian Church has gone hitherto. We should not exclude now the co-operation that has been practiced hitherto. At this point attention was called to the fact, that in the seventh thesis this co-operation will be set forth with sufficient prominence, and therefore it need not be mentioned here. The call must proceed from the congregation first. The co-operation of pastors, as exercised in the acts of examination and ordination, must follow. It was urged in reply to this, that by such a practice we do not sufficiently protect our congregations against the introduction of false doctrines. At this juncture attention was again called to the object of the thesis. It is not intended to set forth the manner of procedure in extending a call, but simply to state what it is that constitutes the call itself, and the right to ask the advice and co-operation of others is not cut off. The suggestion was made, that the idea of co-operation might be set forth more clearly in a separate thesis. A motion was made that the words: "although this is not essentially necessary to constitute a call," be added, after which the discussion was closed.

FIFTH DISCUSSION.

The discussion of the amendment to the sixth thesis was resumed. The objection was made, that the amendment taken in connection with the original thesis would be an instance of tautology. It would be the repetition, in an amendment, of that which has already been set forth in the thesis itself. The amendment was rejected, and the original thesis was again considered. The words *congregation* and *church* seemed now to form the main basis of the discussion. It was admitted that the word *congregation* may mean *church*; but do all so understand it? It might also lead to fanaticism. Men might be led to suppose, that it would be right to call a minister without any co-operation from any source. In reply it was remarked, that a distinction must be made between essentials and non-essentials, the substance of the call and the manner of procedure in extending it. The difficulty might be removed if we only bear in mind the meaning of the word *church*. The remark was made, that there appears to be a very wide difference of opinion, and yet such does not really exist. It is agreed by all, that if a teacher or pastor is a member of

a congregation, he also, as well as others, has the right to participate in extending a call. Exceptional cases are not the rule, and the thesis is not intended to meet such. We are united upon this point, that the congregation has the right to call, as we find the individual congregation constituted. In reply to this it was urged that a congregation, if it is Christian, must be one that strives to act in harmony with Christian order. It was shown that Dr. Luther accorded to the congregation the right to call, and to bishops the right to recognize the call publicly by ordination and installation; that when the congregation calls, ordination belongs to the bishop; if he will not ordain, he who is called is nevertheless the pastor of that congregation that has called him. Here attention was once more called to the fact, that ordination and installation will be assigned to their proper place in the seventh thesis, and that in this discussion we ought to confine ourselves to the subject before us. The question is: Who has the right to call, to elect? This is set forth in the thesis under consideration. The discussion now appeared to turn upon questions as to the difference between the manner of procedure in extending calls in cases of necessity and in case of regularly organized congregations. The opinion was expressed that something should be said concerning the manner of calling, so as to guard against disorder. The words: "in accordance with churchly order," were suggested. It was moved that these words be inserted after the words: "that is." This motion, however, was rejected, and the thesis was adopted as it appears on another page of these minutes.

SIXTH DISCUSSION.

The seventh thesis was the subject under consideration. A motion was made to insert, after the word: "proceeded," the words: "in accordance with the existing churchly order." The object of this amendment was, to set forth, that Christian order should be observed by the congregation that extends a call. This amendment was adopted. The discussion now turned upon the question: whether or not ordination is commanded of God? It was remarked that the Apostolic laying on of hands was not a simple ceremony, but it really conferred gifts that fitted the recipient for his office. The question is: what is ordination? If it is a command to the one ordained to go out and exercise the functions of

his office, then we have not found the proper words to express this idea. To this it was replied, that in maintaining that ordination is not a divine command, we mean to say that there is no direct word of God that commands the ordination of pastors. When we claim a divine command, we must be able to find clear, direct proof passages in the Holy Scriptures. Against this all those Scripture passages that refer to the sending out of persons to proclaim the Gospel were regarded as commands, in which the substance of ordination is contained; as e. g. the passage: Go ye into all the world, etc. It was observed, farther, that if the commands to baptize and to administer the Holy Supper still retain their original force, then the command to go out into all the world must also be a divine command now, as well as when first given to the Apostles. To this the reply was made, that ordination may be understood in a wide and narrow sense. If we regard ordination as belonging essentially to the pastoral office, then it must be by divine command; but in its narrow sense it is not necessary to the validity of the pastoral office, and hence not a divine command. A motion was made to insert, after the word: "ordination," the words: "in so far as thereby the customary laying on of hands is understood." Against this it was observed, that this does not meet the real difficulty. The question is not: whether the simple laying on of hands is commanded of God? This we are all prepared to deny. But the question is: what is it that constitutes a man a pastor? If by ordination something is meant that belongs essentially to the call, then it can be nothing less than a divine command. This amendment was rejected. It was observed that there is a difference between *ordinatio* and *vocatio*. The former does not constitute the latter; but the *vocatio* precedes ordination.

SEVENTH DISCUSSION.

The seventh thesis was the one still under consideration. The discussion was opened by remarks upon the meaning of the word ordination. This word is defined in the thesis. It is a confirmation of the call. The difficulty seems to be, that, on the part of some, ordination is regarded as necessary to make the call valid. This we can not admit. The passages of Holy Scripture that refer to the sending of men to preach the Gospel, are not direct

commands that men must be ordained. To this the reply was made, that when we bear in mind the solemn services with which ordination is solemnized, it is difficult to conceive that it is nothing but a mere ceremony. Here it was observed, that all have admitted that ordination may be understood both in a wide and narrow sense, and the suggestion was made that perhaps the words: "in its narrow sense," inserted after the word: "ordination," might serve to express what is intended. It was replied, that we have already guarded against all misunderstanding, by defining ordination in its narrow sense in the thesis itself, where it is said that ordination is a confirmation of the call. It was stated, in reply to this, that the question is one concerning a confession, and, therefore, the words upon which we agree should set forth our meaning clearly and distinctly, so as to guard against every possible misunderstanding. The thesis, as it now stands, seemingly contradicts our confessions. In these the word ordination occurs in both the wide and narrow sense. We should state in which sense we desire to have the word understood in our present thesis, so as to prevent all misconception of our meaning. A motion was made to insert after the word: "ordination," the words: "in its narrow sense." After the adoption of this amendment the thesis, as amended, was adopted.

The adoption of this thesis closed the discussion of the doctrine concerning the *Church and her Office*, a discussion that has occupied the attention of the Joint Synod of Ohio during many years past. It is but just to observe, in this connection, that while the earnestness, prevailing throughout the entire discussion, evinced a strong determination to hold fast that which is true, the moderation with which different views were advanced and compared manifested the desire of the brethren "to keep the unity of the Spirit in the bonds of peace."

The following theses, the first, second and third of which were already adopted at the Synod of Birmingham, Pa., A. D. 1868, are given in this connection, as finally adopted, to set forth the doctrine of

THE PASTORAL OFFICE.

THESIS 1.—In the Christian Church there is a universal priesthood, consisting in this, that it is the right and duty of the entire

Christian community to proclaim the virtues of Him, who has called them out of darkness into His marvelous light.

THESIS 2.—In the Church there is also a public office of the ministry, usually known as the pastoral office, instituted of God, that the Gospel might be proclaimed, the sacraments administered, and Christian discipline and order maintained.

THESIS 3.—There is a distinction to be made between the evangelical pastoral office and the universal priesthood. For the priestly calling of all Christians must not be confounded with the calling of ministers in the congregation, or with the public pastoral office. This distinction, however, consists not in this, that the public office of the ministry possesses a word of God, a Baptism, an Absolution and a Eucharist different from those given to the entire Church, but rather in this, that it publicly administers this word, baptism, absolution and eucharist. But even without the public calling, and by virtue of their priestly calling, all Christians have the right and duty to make use of God's Holy Word, and, in cases of necessity, also to baptize and to absolve.

THESIS 4.—The Church, i. e. all Christians, have the keys (or the power to absolve) originally and immediately through Christ, and are possessors of the spiritual priesthood; but it does not follow from this, that each Christian is a pastor.

THESIS 5.—The pastoral office is not a human arrangement, but a divine institution, although the external appointment of the same is a work of the spiritual priesthood.

THESIS 6.—The call to the pastoral office comes from God, not immediately, as in the case of Apostles and Prophets, but mediately, through men, i. e. through the Christian congregation.

THESIS 7.—Ordination, in its narrow sense, is not a divine command, although it has been the practice of the Church since the time of the Apostles; there is no absolute necessity for it, and yet it is necessary from a churchly point of view; it is not a bestowal of talents for the office, and yet it is a salutary confirmation of the call that has proceeded from the Church, (of course in accordance with the existing churchly order); and, in the regularly organized condition of the Church, is only to be administered by those who are already in the ministerial office.

2. REPORTS OF COMMITTEES.

The various documents in the hands of the Synod were examined by the following committees, who had been appointed by the President:

- 1st Committee: Pastors Lehmann, Herzberger, Graesle, E. Schmid, and Hockmann and lay delegates Preiszel and Volz.
- 2d Committee: Pastors Cronenwett, Meiser, Borchers, Bundenthal and Beck, and lay delegates Kraft and Schwaemle.
- 3d Committee: Pastors Lang, Luebkert, J. Sutter, Loewenstein and Martens, and lay delegates Helsel and Stiefel.
- 4th Committee: Pastors J. C. Schulze, Wolf, J. T. Isensee, Böhme and Warns, and lay delegates Schneidermann and Diet. Mayer.
- 5th Committee: Pastors Spangenberg, Peter, Mochel, Dornbierer and Humberger, and lay delegates Harter and Esselborn.

REPORT OF THE FIRST COMMITTEE.

The document in the hands of your committee is the report of our worthy president, upon which we report as follows:

1. With reference to the question concerning the Pastoral Office, your committee would move the following:

Resolved, That this Synod will make the effort to comply with the wish expressed in this Report, that the discussion of the doctrine concerning the Pastoral Office might be concluded, if possible, at this meeting.

2. *Concerning the Hymnbook matter.*

a) We herewith express our pleasure and satisfaction with the publication of our new Hymnbook, because it meets a want that has existed long since in the congregations of this Synod.

b) Inasmuch, however, as the desire for an edition in smaller form is quite general in our congregations, your committee moves the following:

Resolved, That the Hymnbook Committee be instructed hereby, to make provision immediately for the publication of an

edition in smaller form, and to see that good material be used and that the book be well printed and bound.

3. *In regard to our Synodical relation.*

a) *The General Council.*—We can only say with sorrow, that a union with this body could not be consummated, because it has assumed a position that makes it impossible for us to enter upon any more intimate relations with it, without becoming unfaithful to our confessions. The Lord grant that other and better things may be brought about, so that a union of all the Lutherans in this country may yet be called into existence.

b) *The Synod of Missouri.*—We regret sincerely, that the union with this venerable body, upon the basis of the Nine Articles of Agreement, has been prevented by a misunderstanding occasioned by our last minutes, especially by the remark introductory to Article 1, inasmuch as no doubt of the orthodoxy of these brethren was intended, but it was designed only that the further discussion of the doctrine of the Pastoral Office, that had not yet been concluded, might remain unobstructed. Wherefore we also accept, herewith, the explanation that our worthy President has submitted in regard to this matter. At the same time, however, we express the hope, on the ground that we have now removed the misunderstanding in regard to the first Article of Agreement, and that the discussion of the doctrine of the Pastoral Office will be concluded no doubt at this meeting, that the work may not be delayed any longer.

c) In regard to what is said in the Report with reference to other Synodical relations, we recommend the following action:

Resolved, That a committee of five pastors, inclusive of the President of the Joint Synod, be appointed, to continue the correspondence already begun with the venerable Synod of Missouri, and also with the same object to correspond with other orthodox Synods, and, if necessary, to confer with those Synods, and to report the result of their efforts to the officers of our Synod, who are empowered hereby to call a special meeting of the Joint Synod whenever in their judgment they may deem it best to do so.

d) *The English District.*—In regard to the members of this District, those who have gone out from us, as well as those who have remained faithful, we recommend the *resolution*, that we formally assent to the proclamation of the officers of the Joint Synod

in regard to this matter, and that we herewith declare this affair concluded.

4. Inasmuch as what is said of our institutions, in No. 4 of the President's Report, will be noticed and submitted for action, by another report, we do not deem it necessary to enter upon it here also.

As far as the Mission cause, of which the Report speaks, is concerned, we think it judicious to await the proceedings in regard to our present organization into districts, and then to take action accordingly.

Finally we recommend that the Report of our worthy President be printed with the minutes of the proceedings of this Synod.

After mature consideration by the Synod, this report was adopted, with the addition of the following resolutions :

In regard to item 2 it was

Resolved, That the small Hymnbook be prepared after the model of the medium sized Hymnbook of the Missouri Synod, and that the former Hymnbook Committee continue to act.

In regard to item 3 it was

Resolved, That the four remaining members of this committee shall be taken out of German Districts, one member from each District, so that all the Districts may be represented.

By motion of a committee appointed for the purpose (consisting of Pastors Groth, Lang and Meiser) the following Pastors were chosen : Prof. E. Schmid of the Western District ; H. F. Belser of the Northern ; F. A. Herzberger of the Eastern, and G. Loewenstein of the Southern.

REPORT OF THE SECOND COMMITTEE.

The following papers are in the hands of your committee :

1. The minutes of the last meeting of the Joint Synod, and the minutes of the different Districts. In regard to the first of these your committee would call attention to the following :

a) The proposal to dissolve the organization of the District Synods. In our opinion the present does not seem to be the proper time to undertake such a change, and we, therefore, propose the resolution, that the further consideration of this matter be postponed until the next meeting of the Joint Synod.

b) On page 34 it appears, that the first Article of Agree-

ment, adopted by representatives of our Synod and of the Synod of Missouri, has been adopted only conditionally by this body. Since this condition has now been removed, we propose a resolution declaring that we are now prepared, as an entire Synod, to adopt the first of the Articles of Agreement that have been prepared, i. e. that we recognize the Ev. Luth. Synod of Missouri as orthodox, and that the Cor. Secretary is authorized hereby, officially to communicate this action to the Ev. Luth. Synod of Missouri.

c) Your committee moves that two delegates be appointed now, to represent our Synod at the next meeting of the Synod of Missouri.

2. A motion to set forth the duties of our beneficiaries at our institutions in Columbus. Your committee moves that the present resolution of the Synod, in regard to this, be allowed to remain as it is.

3. A document of Pastors Heintz and Seitz, in which the desire is expressed to hear a declaration from this Synod, as to whether she regards the Pope of Rome as the Antichrist foretold in the word of God. Your committee moves the following answer :

Resolved, That our Synod, in faithfulness to her confessions, of course admits the truth of those passages also in our Symbols by which it is declared repeatedly, in clear and unmistakable terms, that the Pope of Rome is the Antichrist foretold in the word of God. But because, in our time, the truth of this doctrine is doubted even by some who otherwise remain faithful to the confessions of our church; therefore, be it further

Resolved, That we make this doctrine the subject of discussion at the next meeting of the Joint Synod, and that Pastor Belser be appointed to prepare theses upon the same, and to publish these in our church papers two months previous.

4. The Report of Pastor G. Bachmann in regard to the Mission work of our Church in Cincinnati. Your committee moves:

Resolved, That the Synod still continue to support this mission, and that each member of the Synod attend to this duty to the best of his ability before the approaching Christmas; which resolution shall also be published in our church papers.

This report was adopted. The delegates chosen to represent this Synod at the next meeting of the Synod of Missouri are Professors Lehmann and Loy.

REPORT OF THE THIRD COMMITTEE.

Letters containing the excuses of absent members of Synod were given into the hands of your committee. These have been examined, and your committee moves, 1) That the following Pastors be excused on account of sickness: Hordorf, Kranz, Mayer, Tuerk, Weber, P. Mueller, Serr, Stroehlein, Tressel, M. Buerkle, J. Schladermundt and Buchsenstein; 2. That the Pastors Baechler and J. Wilhelm, whose absence is occasioned by pastoral labors, shall not be excused; 3. That the Pastors Long and Volz, whose absence is occasioned by a dread of the expense of a long journey, shall not be excused.

This report was adopted, with the additional *resolution*, that the Secretary record the names of those who have not thought it worth while to send in an excuse for their absence, and that hereby such neglect be earnestly reprov'd.

(The names of those Pastors to whom this resolution refers, will be found in the foregoing list of absent Pastors. They are those whose names are not marked with an *, excepting the Pastors Baechler, Wilhelm, Volz and Long.)

REPORT OF THE FOURTH COMMITTEE.

The papers committed to your Committee are:

1. The report of Mr. R. Guthke, Treasurer of the Joint Synod.
2. " " " " " " " " Seminary Board.
3. " " Pastor Groth, Treasurer for Foreign Missions.

Your committee has examined these reports and found them correct.

The amount in the Seminary Treasury is \$4,465.35.

The Treasurer for Foreign Missions reports \$1,206.40 received into the Treasury; \$823.29 expended; leaving \$383.11 in the Treasury.

We discover that the Treasury of the Synod is in debt to the amount of \$103.61. To pay this debt, your committee moves that this amount be apportioned among the Districts, as follows: \$15.61 to the Southern District and \$22.00 to each of the others, and that these amounts be paid in as soon as possible. In accordance with the desire of the Treasurer, that a better arrangement might be made for the future, your committee moves that the

Southern District shall pay \$10.00 annually, and each one of the other Districts \$20.00. This report was adopted.

REPORT OF THE FIFTH COMMITTEE.

The following books and receipts were committed to your committee for examination :

1. The book of the Treasurer of the Education Society.

Your committee has examined this account and found it correct. It is to be remarked, however, in this connection, that while the expenditures are accompanied with receipts to show their correctness, there is nothing to show that the amounts received into the Treasury have been credited correctly; and it seems desirable that hereafter those Numbers of the Luth. Kirchenzeitung, in which the amounts paid in for this purpose have been credited, should accompany this report, so that the conviction may prevail that no error has been made in transferring the several amounts to the book. The condition of the Treasury, is as follows :

Debt according to report of 1868.....	\$35 70
Received since.....	\$6,195 56
Expended	\$5,462 65
Counterfeit money.....	6 92
Total expenditures.....	\$5,505 29
Remaining in Treasury.....	690 27

The Treasurer remarks, however, in his report, that for some time past the demands for money to support beneficiaries could not be met, and that therefore the Treasury is really in debt to the amount of several thousand dollars. Hence your committee would take this opportunity, earnestly to commend this matter to the attention of the Synod, that the condition of the Treasury may be improved if possible.

2. The account of the salaries of Professors. Your committee has examined this account also, and found it correct. The account is as follows :

Remaining in the Treasury in October, 1868.....	\$11 59
Received since.....	788 10
Expenditures	\$782 55
Remainder in the Treasury.....	\$17 14

3. The account of the Luth. Kirchenzeitung.

Your committee has examined this account also, and has found it correct. Its condition is as follows:

Number of Subscribers.....	2,077	
Amount in the Treasury in October, 1868.....		\$44 14
Received since.....		\$3,828 86
Expended since.....	\$3,794 58	
Remainder in the Treasury.....		\$78 42

In regard to the Kirchenzeitung your Committee takes the liberty to move: 1. That the Pastors of our Synod be earnestly requested to assist in increasing the circulation of the Kirchenzeitung by obtaining new subscribers, as well as in enhancing the value of the paper by sending in suitable articles for publication; 2. That this Synod express her thanks for the faithfulness and the love with which the Editing Committee has devoted itself to its many toils and labors; 3. That the Editing Committee be requested to continue the publication of the Kirchenzeitung, in accordance with the arrangement existing hitherto.

4. The account of Pastor J. A. Schulze, Book Agent of this Synod.

A. The account of our Liturgy.

The condition of this Treasury, as set forth by the report submitted to the Synod, is the following:

Debt according to report of 1868.....		\$189 60
Received into Treasury since the above date....	\$115 29	
Expenditures since the above date.....		62 00
Debt still remaining.....		\$136 31

B. Of the English Hymnbook.

Amount in Treasury in October, 1868.....		\$185 35
Receipts since the above date.....		500 00
Expenditures	\$442 73	
Amount remaining in Treasury...		\$243 07

C. Of the German Hymnbook.

Receipts, (inclusive of \$1,046 68, that have been borrowed from the Treasury of the Kirchenzeitung)	\$4,449 58	
Expenditures	4,191 96	
Amount in Treasury.....		\$257 62

Besides this there is security for copies and paper that have been sold to the amount of	\$869 24
930 copies, bound and unbound, still on hand, valued at....	1,040 00
Stereotype plates valued at	850 00
Debt for binding	\$43 87
Money borrowed from Treasury of Kirchenzeitung.....	\$1,046 68
The full value of the Treasury..	\$1,926 31

Your Committee has found all these accounts correct, and moves that our Agent, Pastor J. A. Schulze, be re-elected.

5. The account of the Treasury for the support of superannuated ministers and the widows and orphans of deceased pastors, together with the report of the committee to whom this matter has been entrusted.

The present amount in the Treasury is only \$168.34.

Your Committee has found the account correct, and moves that the report be read to the Synod and printed with the minutes.

This report was adopted, together with the additional resolution of the Synod in regard to item 3, that hereafter, in order to save room, the names of individual givers shall not be published, but that only the entire sum sent in at one time shall be credited.

REPORT OF THE COMMITTEE OF ADMINISTRATION OF THE TREASURY FOR SUPERANNUATED MINISTERS AND THE WIDOWS OF DECEASED PASTORS.

Responsive to its duty the above named committee herewith submits to the venerable Synod its third report. In these two last years (1868-70) this Treasury has not been supported as faithfully as in former years. The expenditures have exceeded the receipts to the amount of \$277.43. Applications for support were more extensive than formerly, and are increasing from year to year. If, therefore, the Treasury is not supported more efficiently, this noble work must soon cease,—a result which should be avoided by all means!

Those who have received aid are :

The Widow Fetter to the amount of.....	\$225 00
The Widow Bierdemann.....	200 00
Pastor K. D. Widmann (deceased).....	221 00

Pastor Stroehein	105 00
Expense of exchange and postage.....	3 60
Total expenditure.....	\$758 60
The total receipts were only.....	481 17
Amount of expenditures above total receipts..	\$277 43
Amount in Treasury at last settlement.....	\$520 77

N. B.—After this report had been prepared, an additional order for \$75.000 was received, so that the amount now in the Treasury is only \$168.34.

Your Committee takes the liberty to remark, 1. That scarcely one half of our pastors have assisted in this work; and 2. That some have sent money directly to persons whom they wished to support, instead of sending the same to the Treasury. This is hindering to the good work, and should not be. Your Committee, therefore, requests the venerable Synod to adopt, and to be guided by, the following, or similar, resolutions; to-wit:

Resolved, That this Synod sincerely regrets, that so many of her members take no part in this work, and disapproves of the habit of some who send their money directly to such as are in want, instead of to the Treasury, inasmuch as it is the object of the Treasury to meet such wants.

Finally your Committee would call attention to the fact, that the time of the chairman of this committee has now expired, and an election to fill this vacancy is now in order.

May our Heavenly Father in mercy continue to bless this praiseworthy work.

Respectfully,

Your Committee of Administration,

C. WERNLE, H. F. BELSER,
J. C. SCHULZE.

After this report had been heard, it was

Resolved, That the same should be published, and that Pastor C. Wernle should be re-elected Chairman for the coming six years.

REPORT ON THE LUTH. STANDARD COMMITTEE.

The favorable opinion which your Committee felt in duty bound to express two years ago in regard to the Luth. Standard must be repeated at this time unchanged, and this paper is here-

by most heartily recommended to the English members of our Church.

E. SCHMID, W. F. LEHMANN,
C. G. REICHERT.

Resolved, That the same Committee of Supervision be re-elected.

REPORT CONCERNING OUR INSTITUTIONS AT COLUMBUS.

Pursuant to the order of the Administrative Authorities, an attempt is made herewith, by the undersigned, to submit to this venerable Synod an accurate and full report of the present state of things.

It is self-evident that this Synod is sincerely interested in the welfare of her institutions, inasmuch as these are so intimately connected with her condition and efficiency, and to a certain extent constitute her centre. The existence of the Seminary since A. D. 1830, and of the College since A. D. 1850, in itself demands earnest consideration on the part of this body; for even the most modest institutions of this kind exert a very great influence upon the Church, either salutary or otherwise.

If, in reviewing the past of these institutions, there are no brilliant results to which we may refer, we still have their *real* efficiency, modest as this may have been, to which we may point with a certain degree of satisfaction. More than one half of the members of this Synod are under obligations to these institutions for the training that has fitted them for the pastoral office, and our schools, though they have not been sufficient to meet every want, have nevertheless yielded as much as could reasonably have been expected, when their limited means and resources, and the by no means trivial hindrance occasioned by the demand of both the German and the English language, are remembered. By the sending out of German and English laborers, and of such as are able to officiate in both languages, many vacant places have been filled and many newly opened positions occupied, and this by laborers who work in the spirit of our beloved Church and in harmony with our confessions. And though some of another mind have appeared now and then among this number, these are only exceptions, such as were found even among the number of the first disciples, of whom God's word says that many "went back." If some, in opposition to our wishes, have gone out prematurely, or others, after having gone out, have been misled by foreign in-

fluences or impure motives,—their treachery towards the confessions of our Church can in no case be imputed to our institutions.

After premising this introductory explanation, we proceed to the promised representation of the position of things, so that a clear insight into the present condition of our educational institutions may be obtained.

At present the entire number of students is 63, of whom there are 16 in the Seminary; the whole number of those in the preparatory and College department, who have the ministerial office in view, is 37; this leaves only 10 young men, who have entered for the mere purpose of literary training. Of those who receive support there are in all 10 Seminary students, and 26 who are still engaged in preparatory studies. Among these a few, who have some means of their own, are supported in part only, the majority, however, entirely, from the beneficiary treasury; this entire support, however, includes only board, room rent and tuition in the preparatory and College departments. For all other things each one must provide otherwise for himself. In the Seminary instruction is given gratis.

The names and number of teachers in the College and Seminary are set forth more fully in the annual report (catalogue) that is sent regularly to all our pastors and is also circulated more widely. One of the teachers in the College department receives a salary of \$600 together with free rooms, another \$750, a third \$400, a fourth \$250 and a fifth \$50. Formerly \$600 more were required for the sixth, whom the Lord has now called away from the province of his efficient earthly labors; we refer to our departed brother, Prof. Albert Rothacker, in whom we have lost a faithful, competent and self-denying fellow-laborer. Temporary provision is made to fill this vacancy, by apportioning his work among the other teachers and by other special arrangements; wherefore also the question: Shall this vacancy be supplied, and how? has become urgent. Or shall the existing organization be changed? The present plan is, at all events, incomplete, and, without the appointment of a new professor, can be carried out only with continued difficulty. What shall be done?

In regard to means and resources we take the liberty to say, that while the grounds, buildings and all other things included may be valued at about \$50,000, all the moneys in the treasuries

of the College and Seminary, inclusive of the funds now available, will scarcely reach the sum of \$8,000. This amount, even with the addition of the meagre income occasioned by the instruction given in the Preparatory and College departments, will be sufficient only for a few years, in spite of the very moderate salaries of teachers. If the tuition for beneficiaries could be promptly and regularly paid from the education treasury, as it has not been for many years, only then could the current expenses of the College be approximately met. It is true that some have entertained the thought, that the gifts of the Jubilee have amounted to so much, that in this way provision has been made for many years. But this opinion is either somewhat exaggerated in itself, or it has been forgotten to take into the account the current expenses, continued repairs of the building and improvements of the streets, which latter alone has amounted to thousands in the last few years. But inasmuch as besides and on account of the Jubilee gifts the collections for Professors' salaries have ceased almost entirely, and for the same reason the contributions for the Education treasury, in many instances, have been visibly diminished, or at least had been, it is self-evident, under these circumstances, that the available means have not been increased by any brilliant accessions. But let no one imagine that this want of the Education treasury is necessarily connected in any manner with the alienation, and the secession that has now resulted therefrom, of those who have proven unfaithful in the English District; for with a few praiseworthy exceptions either nothing at all, or nothing worthy of being mentioned, had been done by them during a very long time.

Pursuant to the advice and desire of the Synod provision has been made for more extensive religious instructions in the Preparatory and College departments, especially in Biblical History, Luther's Catechism and the Book of Concord, so that eight hours are now devoted weekly to this purpose.

For information in regard to the existing regulations of the house, we refer to the annually published report, and also to the papers put up in the house itself, which are perhaps known sufficiently. By these provision is made, as may be seen readily, for every thing that is needed in this respect, and to the best of our ability these regulations are carried out.

The motion in regard to a Superintendent, beneficial as such an arrangement for the government of the house might be, *could* not be carried into effect by the authorities, simply because the necessary means are wanting. Without these even the best cause can not be carried out, though it be attempted with the best of intentions. So soon, therefore, as *these* are provided, it will not be long until this matter will be effected.

In this connection we can hardly venture to repeat the just desire, that, provided the Synod should resolve to undertake a change or a reorganization of the institution, provision might be made, if possible, for an adequate representation of the exegetical branches in the Seminary; for it is and will remain true, that there is room in this respect largely to increase the efficiency of the Seminary. In our beloved Church, that possesses the pure word, and has caused the same to be recognized again among Christians, and confesses the same as the only rule and guide of faith and practice, exegetical theology must be honored and cultivated as an important branch. Even if we are hindered and cramped upon every side, this does not change the urgent necessity of this matter.

Finally a view of the demands of the immediate future will not be out of place. From the reports to be submitted, as well as from the things above indicated, it is sufficiently plain, that a persistence in the practice hitherto followed in regard to our institutions, will either lead to their dissolution in a few years, or if, as we hope, the Synod does not desire this, will demand positively a more simple and less expensive arrangement; for it is clear, that, unless our Synod acts with more vigor than it has hitherto done, the limited means now on hand will be exhausted and in a few years nothing will remain. What then?

If, therefore, our institutions are to prosper, which we confidently presuppose to be the wish of this venerable Synod, it is unconditionally necessary for us to act in their favor with renewed love, and, trusting in the Lord, to establish an adequate plan *now*, and to resolve, that, with God's help, this plan shall be carried into effect. In regard to this the promises of God's word are not wanting; nor is there a want of means among our congregations, neither of willingness to labor among our brethren in the

faith. All that we need is, to appropriate the promise that is given and the opportunity that is offered.

An external incentive for us clearly consists in this, that the thorough repairs of the College building, which will soon be needed throughout, will demand a by no means unimportant amount. The entire surroundings of the building will need a new fence of considerable length. Improvements of the streets on three sides have occasioned an expenditure amounting to thousands. On the fourth, West side, the same must be done in the immediate future. For these purposes alone about \$5,000 will be needed.

We may indeed ask: How are these things to be accomplished? An endowment fund might be established without any great difficulty, if it were attempted earnestly; for the means to this end could be obtained within the province of our Synod. But inasmuch as this Synod is not inclined to act upon this plan, it is our only alternative to procure by regular annual collections, what is necessary for Education and Professors' salary, in general for the Seminary, College and all the wants of our Church, for all of which, then, *one* Treasury might be established. If appropriate arrangements were made, such a plan as this might answer. We recommend, therefore, that at this session measures be taken to effect this plan.

Something *must* be done, and that *soon*; if not, our entire work will become motionless and perish. And this would be an unpardonable guilt, a burial of the talent committed to our trust, if we were faithlessly to abandon the work that has been begun, and that, by the grace of God, has been attended with blessings hitherto, and if we were to refuse to hear the call of the Lord, and were to neglect the duties of our calling. O that love, filled with ardor, such as we owe to the kingdom of our Lord Jesus Christ, might be rekindled in us all! Then we could accomplish tenfold more than we have hitherto done, and we would do it willingly. To recommend plans, vote for resolutions and enrich the world with paper decisions, is an easy, and, alas, too frequently an unfruitful work; to *labor*, to *operate*, to *build up*, to *edify*, with the strength that has been bestowed, is a very different matter. This is before us now in all earnestness, as our sacred duty. There, where we are, where the Lord has called and established us, should we, and it is to be hoped that we will, be found true to our trust.

If we do this not at our own hearthstone in little things, neither will we do it elsewhere in great things. The institutions that we defend now do not belong to the Faculty, nor to the Directors, but to the Synod, yea, to the *Lord*, to whose service they are consecrated. Her own child, that we commend to her love, the Synod can by no means permit to perish; she has not only the right to announce her determination in regard to it, but it is also her sacred maternal duty to provide for, to nourish and to cherish it. We herewith commend it, therefore, to the faithful love of the great Shepherd, to the ardent intercession of our brethren, and to the benignant care of our Synod and congregation.

By order of the Board of Directors and in the name of the Faculty,

W. F. LEHMANN.

This report of the Faculty was submitted to a committee, consisting of the Pastors Herbst, Meiser, Wernle, Martens, Schuette, and the lay delegates Harter and Schwaemle. This committee reported in regard to this matter as follows:

The report submitted to your Committee, in which the condition of our institutions at Columbus is set forth, demands careful consideration on the part of this venerable Synod. But the following points especially are those that will command the interest of the Synod, and in regard to which your Committee herewith would make a proposal:

1. Your Committee agree entirely with what is said in the report, concerning the blessing that our institutions have conferred, by the education of so many of our pastors for the office of the holy ministry. It is our conviction, that all that could be accomplished under existing circumstances has been accomplished, and that many of our teachers at our institutions have labored for years, with great faithfulness and manifold self-denial, for the welfare of the Church.

2. In regard to increasing the number of teachers, as well as the appointment of a Superintendent, to which the report refers, your Committee would move, that this matter remain as it is, until the Synod shall have determined upon her future Synodical position.

3. It appears from the report, that special efforts are necessary for the future, if proper provision is to be made for the unavoidable and current expenses of our institutions, and if no ma-

terial injury is to befall them; your Committee, therefore, recommends, for adoption by the Synod, the following resolution:

Inasmuch as the debt resting upon our institutions already amounts to about \$6,000, and the amount in the Treasury, which has been loaned out, will scarcely be sufficient to cover this debt; therefore,

Resolved, That it be made the duty of each Pastor of this Synod, to send in, within six months, an average of \$100 for our institutions at Columbus.

This report was adopted.

REVISION OF THE CONSTITUTION.

Prof. E. Schmid reported, in the name of the committee, appointed at the last meeting of Synod, for the purpose of moving amendments to the Constitution of the Joint Synod.

After the Synod had heard the report, it was

Resolved, That the same be published with the minutes, as a motion, to be acted upon by the Synod at her next meeting.

The following is the report:

The undersigned would recommend the following alterations of the Constitution of this Synod. (We are compelled to follow the German text, as there is no English copy at hand.)

1. Art. IV. line 5, strike out "give their advice," and insert: *judge and decide.*

2. Add, in same Art., to No. 3, after "widerspricht" (conflicts), the words: or claims for the District a jurisdiction independent of the Joint Synod.

3. Art. V, line 7, insert: *or other*, after the word "theological."

4. Add to same Art. the words: From all its decisions, however, an appeal may be taken to the Joint Synod.

5. To same Art. add as No. 2:

Each District shall be divided into at least two Conferences, convening in the course of the winter, between the sessions of the Joint Synod and of the Districts; unless they desire to hold extra meetings.

6. Add further, as No. 3 of the same Article:

Every member of this Synod shall be entitled to a seat and vote at any meeting of the Districts or Conferences.

7: Art. VI, No. 1, line 1, insert after "dieses Körpers" (of this body): from his election till after the organization of the next regular convention, at which it shall be his duty to open the Synod and to superintend the election, which is to be held by ballot. He has the right &c.

8. Same Art. No. 3, line 7, strike out the words: "call Synod to order and open the session with a suitable hymn and prayer." Also all after the words: whereupon the election of officers follows.

9. Finally, as a substitute for Art. VIII, we recommend: The regular meetings of this Synod shall be held *annually*, during the first half of the month of October, if practicable; the meetings of the several Districts, however, shall take place during the first half of the year, so that the President of this Synod may attend and take part in such meetings. Extra sessions shall be held, when asked for by resolution on the part of a District, or when desired by ten pastors. Such applications, however, must be approved by at least a majority of the officers of this Synod, after their transmission in writing to the President, who shall, as soon as may be, announce the time and place of such meeting through the Recording Secretary.

Respectfully submitted,

W. F. LEHMANN, M. LOY,
E. SCHMID.

3. OTHER TRANSACTIONS AND RESOLUTIONS OF THE SYNOD.

1. *The Orphans' Home Affair.*—Pursuant to a call published in our Kirchenzeitung, in regard to the erection of an Orphans' Home, Pastor Herbst first presented two different offers by two members of his congregation in Hamilton; afterwards other offers were made by Pastor G. Cronenwett and the lay delegate K. Mueller in the name of the congregation at Bridgewater, Michigan. But because the Synod, for want of time, could not proceed to a careful examination of these offers, it was

Resolved, To entrust the Orphans' Home Affair to a committee of five, who are authorized to work for the further advancement of the matter and to report to the Joint Synod at her next meeting.

This committee consists of the Pastors G. Cronenwett, R. Herbst, J. F. Isensee, H. A. Luebker and H. A. Becker.

2. *Election of Directors of our Institutions at Columbus.*—The Pastors Prof. Lehmann, Herbst, Groth and J. A. Schulze were elected by ballot.

3. *Committee on Education.*—It was

Resolved, That the former committee on Education, together with its Treasurer, Pastor J. A. Schultze, shall be continued in office.

This committee consists of Prof. W. F. Lehmann, President; Prof. M. Loy, Vice President; Prof. E. Schmid, Secretary; Pastor J. A. Schulze, Treasurer. Further Directors of the Education Society: Pastors J. Beck, F. Groth, S. Baechler.

4. Upon a suggestion of Pastor Spangenberg it was

Resolved, That a committee be appointed to prepare an inventory of the property belonging to the Synod; and further, that the Treasurers shall hereafter submit with their reports a numbered list of receipts.

The above committee consists of the Pastors Spangenberg, Herbst and Reichert.

5. *Resolved*, That this Synod decidedly disapproves of the practice of some of her pastors, of leaving the Synod on the Lord's Day, for the purpose of preaching in their congregations and of inducing others to go with them, and that she hopes that this may not occur again.

6. *The place of holding the next meeting of the Joint Synod.*—Bucyrus, Crawford County, Ohio, was chosen. If a special meeting of the Joint Synod should be convened, it is to be held at Hamilton, Ohio.

7. *Resolved*, That 1,500 German and 800 English copies of Minutes of the Proceedings of this Meeting be published, and that each pastor shall receive one English copy.

8. *Resolved*, That the Pastor *loci* be authorized to return the thanks of this Synod to the beloved St. Paul's Congregation of Dayton, for the hospitality shown to her members.

H. A. BECKER,
Eng. Recording Secretary.

DIVINE SERVICE AND SERMONS

DURING THIS MEETING OF SYNOD.

Upon the occasions of divine service during this Synodical meeting, sermons were preached by the following Pastors :

Prof. M. Loy, on Wednesday evening, Synodical Sermon, on Eph. 4, 3.

Pastor G. Cronenwett, on Thursday evening, on Luke 7, 1-11.

Pastor J. Bundenthal, on Friday evening, on Mark 12, 40-44.

Pastor G. Loewenstein, on Saturday afternoon, Preparatory Sermon, on Prov. 28, 13.

Pastor F. A. Herzberger, on Sunday morning, Communion Sermon, on Matth. 26, 26-29.

Pastor G. Baughman, on Sunday evening, in English, on Heb. 13, 1.

Pastor C. F. H. Meiser, on Monday evening, on Heb. 11, 23.